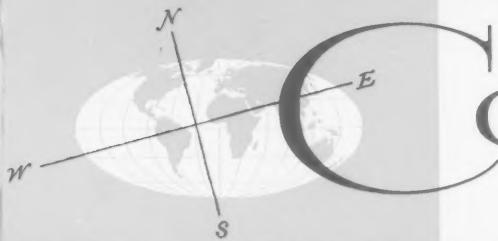


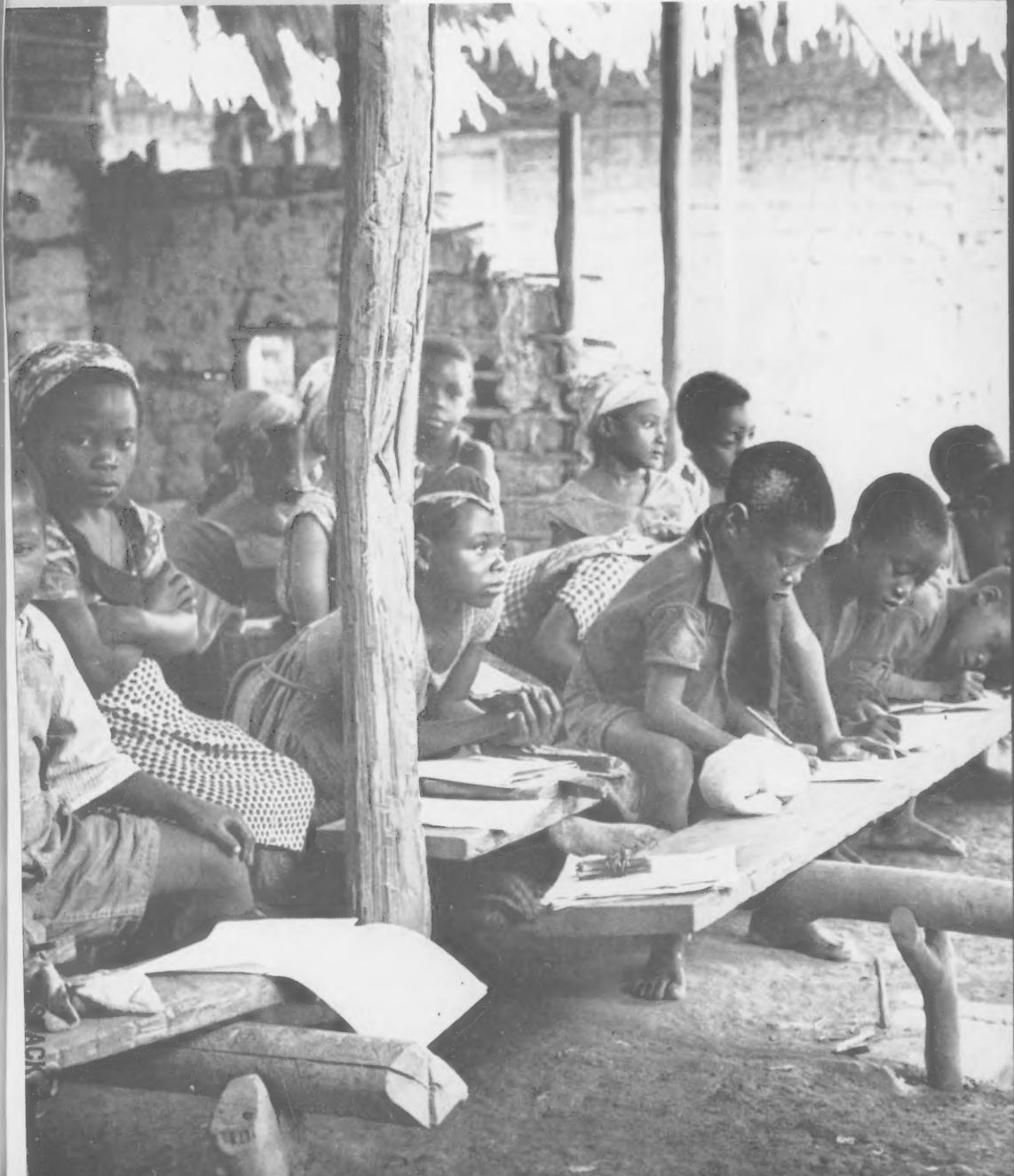
FEBRUARY 1961



Concern

Official Magazine, United Presbyterian Women

REC'D NOV 13 1961



ACK

Concern



February 1961 • Volume 3 Number 2

Official magazine, United Presbyterian Women,
Successor to *Outreach* and *Missionary Horizons*.

In this Issue

Women Prominent in Religious Programs page 3
New African Nations and Christianity page 5
The Miracle of Blue Chip page 7
My Heart Map Covers the U.S. page 8
Sarah Bowen of Embudo page 10
An Open Letter to Women of Russia page 12
Marie Hubbel Answers page 13
A Letter of Appreciation page 14
Beirut University Christian Center page 16
Adjustable to All Sizes page 16
If This Be Martyrdom page 20
I Am—the Bread of Life page 23
A Profile of Evelyn Koh page 24
Call to Prayer page 26
Evaluation page 27
Introducing Gabriela Olivera page 29
Home Missions in the Philippines page 30
Pointing to the National Meeting page 32

Features

Bulletin Board page 6
News and Clues page 18
A Fellowship of Great Concern page 22
Capital Comments page 31

COVER PHOTO: Christian mission schools have produced most of today's African leaders. See story on page 5.

MARY B. REINMUTH *Editor*

JOYCE H. CLARKE *Assistant Editor*

CONCERN is published monthly except June to September when issued bi-monthly by United Presbyterian Women and the Women's Committees of the Boards of National Missions and Christian Education and the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America, 350 East 22nd Street, Chicago 16, Illinois. Second class postage paid at Chicago, Illinois. Business and editorial offices are located at 475 Riverside Drive, New York 27, New York. Subscription rate: 1 year (10 issues).....\$1.50 Change of address and other correspondence regarding subscriptions should be sent to CONCERN, 475 Riverside Drive, New York 27, New York. Allow at least 4 weeks for change of address to become effective. Printed in the U.S.A. Opinions expressed in signed articles are not necessarily those of the publishers.

Postmaster: Send Form 3579 to CONCERN MAGAZINE, 475 Riverside Drive, New York 27, New York.

A Message about the National Meeting



LAST EVENING my husband brought two friends home from a meeting all of them had attended. As they discussed the meeting, one said he thought it had been good, but the second challenged him with "What did we accomplish? I felt we were more occupied with busyness than business."

As we enter the last months of preparation for the National Meeting at Purdue, we know full well the complex task before us. The judgment and effort needed to tabulate all sorts of records and arrangements are essential because they guarantee the physical comfort and well-being of the thousands of us who will be privileged to participate in this first National Meeting of United Presbyterian Women. We are grateful for the patience and dedication of those who are managing these details for us. Simple or elaborate as these plans may be, we shall fail if they are but a prologue for a week of busyness.

Only in hearts and lives and deeds of people the world over can we measure the effective value of a National Meeting. Does it stimulate emotions, crystallize thought, challenge action, dissolve prejudice, strengthen international understanding? Do we feel ourselves playing a vital role in the drama God has planned for all of his people?

Each of us develops spiritually, mentally, or physically in proportion to the cultivation and nourishment we provide in these respective areas. Around the earth countless hours of study, thought, and prayer will be spent in homes and groups to prepare us for a rich and memorable week, dedicated to exemplify, we pray, not man's busyness but our Master's business.

Frances G. I. G. Shambaugh

Mrs. G. I. G. Shambaugh is Vice-President, Executive Committee, United Presbyterian Women, and co-ordinator of programs for the National Meeting.



Doris Ann, manager of religious affairs for NBC, discusses a point with Martin Hoade, director.

Women are Prominent

in Religious Programs at CBS and NBC

IN THAT RELATIVELY "no-woman's land" of cameras, action, and ratings Pamela Illot and Doris Ann (it's really her last name) are more than holding their own. Executive producers of religious programs at Columbia Broadcasting System and National Broadcasting Company, these sparkling women are known to the trade and to TV audiences throughout the country for their creativity and ability to produce outstanding TV fare.

Miss Illot, a charming Britisher whose voice could make a rock dance, began in the theater as understudy to actress Jean Simmons. Also gifted with a flair for writing, she was snapped up by CBS as script writer for the religious program "Lamp Unto My Feet" when her work attracted the attention of a television producer.

Before long Pamela Illot was herself a producer—of the very program with which she had started as writer. Now, as director of religious broadcasting for CBS, she is executive producer of the network's two religious programs: "Lamp Unto My Feet" and "Look Up and Live."

"To be an executive producer," says Miss Illot, "one must have all the talents, urges, and skills of a good producer, but the wisdom not to force one's own ideas on others."

Over at NBC another striking woman has made a name for herself in religious programming. Doris Ann, whose title is Manager of Religious Affairs for NBC, was employment manager for the network when she was recruited to assist in building NBC's program of public affairs. With



by Emily McLees,

Staff Assistant for Program Resources, Women's Division of the Board of National Missions.

a background in psychology and sociology Miss Ann was reluctant to accept her next assignment which was to help produce the religious aspect of the public affairs program. When she protested that she knew nothing about production, she was told she could learn. And learn she did—so well in fact, that she is now executive producer of NBC's religious programs.

"It seems true," Pamela Illot says with a twinkle, "that church people often think of producers of religious programs as technicians with cloven hooves!" But producers Illot and Ann feel that they owe allegiance to the Church as well as to their networks. With warmth and conviction they place greatest emphasis on the depth and quality of the idea which is being presented in a program—at the same time the most rigid standards for production must be upheld. But the "how" of production is stressed only so that the thought might be presented in the most concise and appealing way possible.

Judging from the responses which "Lamp Unto My Feet," "Look Up and Live," and "Frontiers of Faith" have received from viewers and professional critics, both producers have successfully combined concerned religious thought with technical brilliance.

Outstanding writers, musicians, dancers, and actors—many of whom work regularly on shows such as the United States Steel Hour and Playhouse 90—have co-operated eagerly with Pamela



Pamela Illot, director of religious broadcasting for CBS with John Butler, choreographer.

Illot and Doris Ann in the production of religious programs. These programs, many artists feel, allow for more freedom of expression than do the commercial shows, and provide a meeting ground upon which a dialogue can take place between the artist and the Church.

Although viewing audiences for religious programs are comparatively small—somewhere around the 2,000,000 mark—people who watch are usually discerning, articulate viewers (sometimes called opinion leaders on Madison Avenue) whose frequent comments are valued by television professionals. Miss Illot emphasizes the fact that anyone can get an ear—a person who has ideas for religious programs should make these ideas known.

Both producers feel that women can best make their influence felt in the television industry as they help themselves and their families to be discriminating in their choice of TV fare and as they make known to the networks their concerns about programming. It is obvious that there are many worthwhile stimulating programs being presented for the viewers to decide what they will and will not watch.

In the highly competitive field of television there are many who feel keenly the networks' responsibility to speak to the religious questions and needs of Americans. To audiences made up of equal numbers of men, women, and children, churched and unchurched, the networks beam programs designed to stimulate religious thought. Wishing to help people find new understanding of life, producers such as Doris Ann and Pamela Illot are constantly searching for new and exciting vehicles which will carry the messages they wish to convey.

During the first six months of religious pro-

gramming at NBC the emphasis was on preaching and singing, but soon the creative Miss Ann began to branch out in other directions and was the first to present a program of dramatic reading. Also to her credit are a number of films depicting religious life around the world—Christianity in Rome, a Baptist Church in Moscow, the mission movement in Rio de Janeiro, life in modern Israel—as well as a series of operas based on religious themes.

The equally imaginative Pamela Illot feels that if we don't want to relegate religion to the museum we must speak in a language that people can understand. Although the mass audience is held by the straight dramatic production, she declares that the Church and the television industry must be willing to try new forms—must even be willing to be disliked at times! She hastens to add that as a producer she must begin with what she wants to say and then find the best way of saying it—not being different just for the sake of being different.

Both Miss Illot and Miss Ann have presented programs in which the religious message has been spoken through the use of traditional and contemporary music, painting, and dance—an example being a program in which six Psalms are interpreted through the dance.

In response to the inevitable question, what is it like to hold an executive position in a field traditionally dominated by men, both women declared emphatically that anyone who has proficiency and honesty is respected in this as in many other professional fields.

Doris Ann has found that, while a woman cannot demand recognition in professional fields such as television, she earns recognition as she shows that she has fresh ideas and a capacity for hard work. Pamela Illot, who says that too often women use the fact that they are women as an excuse when they fail to measure up, is described by another CBS executive, Madeline Karr, in this way: "She is a guiding light to all women in careers because she is completely feminine—she adds by that an extra dimension to what she does."

No cloven-hoofed, masculine technicians these two! Doris Ann and Pamela Illot are women of charm, capability, and conviction, who are doing big jobs well—in the assurance that what they have to say is important.



THE NEW AFRICAN NATIONS AND Christianity's Influence

Excerpts from a letter from Dr. Dale G. Foster, Cameroun, West Africa.

"THE MOST EXPLOSIVE force in the dark continent of Africa in the past one hundred years has been the Bible. The Christian missionary courageously battled his way through the dense jungles, braving dangers, to plant in the hearts of the primitive peoples of Africa the seeds of the Gospel of Jesus Christ. He instilled into them the principles of God's love and forgiveness, justice, mercy, the dignity and worth of the individual and freedom. He established schools and hospitals.

"Today we are seeing the fruit of these seeds planted in the hearts of men through the years. We see a vast continent rising up to shake off the binding shackles of colonialism and slavery and taking its place as an equal among the free nations

of the world. Recently fifteen newly independent African nations joined the United Nations. Let's not forget that this amazing event is largely the result of the Gospel of Christ. Practically every African leader today is the product of a Christian mission school.

"In 1950, Africa was a great sleeping giant, relatively peaceful and tranquil under the firm paternalistic rule of the European colonial powers. At that time only four countries were independent. Today we see a continent in turmoil, literally being torn apart by the frightening explosion of nationalism. Like a great frozen river in the spring thaw, its calm surface is heaving and cracking and breaking up into small independent nations so rapidly that it is difficult to keep up with the latest count. *There are now left in all of Africa hardly four countries which are not independent!*

"The tremendous political changes resulting from this irresistible surge of nationalism are having a profound effect on missionary work all over the world—and especially in Africa. With the independence of Cameroun this year and the independence of the Cameroun Church last year, the character of our work is inevitably changing. Seemingly insoluble new problems must be grappled with and difficult new relationships worked out daily which a few years ago would never have been dreamed of. This is truly a new day in Africa and we are thrilled that the Lord has permitted us to remain here and serve him in the midst of these exciting, and sometimes frightening, events as we, in wonder, behold the birth of a new continent."



bulletin board



Program planners will find useful Stewardship Facts for 1960-1961 (PDS, .30). It is a digest of stewardship articles and quotations, helpful in preparing worship services and in pointing up stewardship emphases.

An article on "Nurturing Christian Stewardship" by Lee J. Gable looks at how a sense of stewardship is developed. "Learning Stewardship," by Gladys Quist, is on teaching children the meaning of stewardship.

"Family Stewardship Questions" by William Genne can contribute to our family life study, *One Thing Needful*, which will be going on in 1961. He discusses family stewardship from the point of view of (1) the management of money, (2) the management of time, (3) the management of self (growth and development), and (4) the management of relationships (decision-making and enforcement).

To see the transformation of dollars into lives, plan to see, in your society, the 1961 Opportunity slides, entitled *Handles to a Great Design*. Many presbyterials have bought set for circulation among local societies. Write to your presbyterian president or world service secretary. If your presbyterian does not have it, your Area office will rent a set, for 1.00 a showing. In ordering, try to give some choice of dates as the demand is usually great.

Don't miss "The Church and Culture," by Ben Sissel, in the July-September, 1960, issue of *Crossroads*. It is excellent resource for Program III in *One Calling*, the 1961 program guide, entitled "The Church Spire—and I."

Youth advisers in presbyterials

and synodicals will receive, if they have not already done so, a supplement to *Our Job* entitled "P.S." It will contain such helpful information as reports on developments in youth ministry, and leadership training suggestions.

Books for Lenten Reading

(All available from Westminster Book Stores)

<i>Prayer, the Mightiest Force in the World</i> , Frank C. Laubach	1.00
<i>Twelve Who Were Chosen</i> , William P. Barker	2.00
* <i>The Witnessing Community</i> , Suzanne de Dietrich	3.75
<i>To Whom Shall We Go?</i> D. M. Baillie	3.50
<i>The Life and Teaching of Jesus Christ</i> , James S. Stewart	1.50
<i>I Believe in the Living God</i> , Emil Brunner	3.00
* <i>Mere Christianity</i> , C. S. Lewis	2.75
<i>The Bible Speaks to Daily Needs</i> , Georgia Harkness	1.50
<i>Meditations on the Gospels</i> , J. Calvin Keene	2.00
<i>Devotions and Prayers of John Calvin</i>	1.50
<i>Love Is Something You Do</i> , Frederick B. Speakman	2.50
<i>The Yoke of Christ</i> , Elton Trueblood	3.00
* <i>On 1961 Recommended Reading List</i>	

Christian workers of other lands who serve as "foreign missionaries" outside their own countries are pictured in the leaflet *Together—Into All the World*. These are the fraternal workers whom United Presbyterian Women are "Sponsoring Through Understanding" in 1961. In the leaflet, ecumenical mission is discussed in keeping with the mission study theme, *Into All the World Together*.

The leaflet is free, and one copy

will be sent to each local society through the presbyterian Ecumenical Mission secretary. Additional copies may be obtained from the nearest Presbyterian Distribution Service.

An eye-catching poster can be made from a packet containing ten enlarged (5 x 7) pictures of these workers, with other related pictures and mimeographed profiles. Order from your *Commission Area Secretary* (her name and address is listed on the back cover of *Planning*).

All of this material is not only an excellent supplement to the mission study for the year, but good resource for future programs.

The traditional American coffee hour proves to be an effective arm of evangelism for a church in San Francisco Presbyterial. Guests invited to the Coffee are mothers from the "dumpers" list—those who merely leave children at church school and go back home. The church and women's program is informally discussed with them, and they are invited to attend a circle and the association meeting. Diligent follow-up has meant members for the women's association and a sizeable increase for the church roll.

"To declare our oneness with fellow-Christians everywhere," the local fellowship department will encourage all women to share in the celebration of the seventy-fifth anniversary of the World Day of Prayer, sponsored by United Church Women. Suggest that they attend, and take a neighbor with them.

PRESBYTERIAN DISTRIBUTION SERVICE

225 Varick St., New York 14
200 West Adams St., Chicago 6
234 McAllister St., San Francisco 2

WESTMINSTER BOOK STORES

Witherspoon Bldg., Philadelphia 7
228 Oliver Ave., Pittsburgh 22
220 West Monroe St., Chicago 6
1501 Wilshire Blvd., Los Angeles 17



A feature of the Redstone Presbyterial (Pennsylvania) meeting was a small playlet on leadership schools. Written by Mrs. D. W. Mertz. Adapted slightly, it is presented for your reading and pondering.

Narrator: Once in the wonderful land of Yet-to-be, reports and rumors came to an all-seeing angel whose assignment was the affairs of one Blue Chip Presbyterial. Blue Chip wasn't a bad presbyterial as presbyterials go, it just didn't go very far; and while it caused its guardian no pain, it afforded no joy either.

It was probably just as good as most and better than some, the members thought. But why always compare with *what is*, instead of with *what could be?* the guardian angel used to wonder.

Then one day, miracle of miracles, splendor of splendors, came reports and rumors never before heard in the land of Blue Chip. It was hard to believe—exciting new programs were going on in Hodge Podge Center. Why those good ladies hadn't had a new idea in thirty years! And at Glad Glade Manor—mission giving was up two hundred percent! In the five years since that association was formed those girls hadn't given enough to missions to supply eyedroppers to one hospital. Their idea of how to raise the money for their quarterly pledges was selling pot-holders. Here were First and Second former U.P. and Third and Fourth former U.S.A.—or was it First and Third former U.P. and Second and Fourth former U.S.A.—or was it the other way around? Anyway, they had been united for a couple of years and could have had a wonderful association, but they just couldn't get together on how to do things. Now they're having wonderful meetings, and executive gears are meshing smoothly.

We've just got to find out how all this happened! Here are some of the women from these societies (*five or six women come up to the platform*). All right, ladies, *what makes the difference?*

Women, in chorus: We went to school!

Narrator: To school?

Women: Yes! We went to synod school!

Narrator: But don't you have families, gardens, homes? You know, clothes to wash, windows to clean, furniture to polish? Club work, children, husbands?

Women: Of course! We left

Windows to clean
Gardens to tend

The Miracle of Blue Chip

Furniture to polish

Clothes to mend

—and they were all there when we got back.

But—

After such relaxation

Our housekeeping now

Is just a sensation.

Windows we're cleaning!

Gardens we're tending!

Furniture's polished!

Clothes we're mending!

Narrator: How about the family?

Women: We left

Bouncing babies with doting
daddies—

Terrific teen-agers with
gracious grannies.

Kind cousins and aunts

Are now returning

The children they cared for
While mother was learning.

Narrator: Could you advise other women to do this?

Women: Certainly!

It takes some doing, and yet—

We promise that going
they'll never regret!

(*Women leave the platform.*)

Narrator: Isn't that fantastic? It really is, you know.

We have to be perfectly honest in these things, so we must tell you that this whole thing was pre-arranged and rehearsed! We don't actually *know* of any society that has increased its mission giving by two hundred percent just by sending its members to training school. But this we can say in all honesty and sincerity: Every year thousands of women leave their responsibilities at home to attend these schools and they bring new life into their organizations when they come back. It isn't just that they have enthusiasm and ideas to share—they have a sense of confidence that comes from knowing that they are prepared to serve . . . Why don't you try it?

Why don't you? In planning the budget for next year in your local organization, consider how well spent the money would be to send two or more of your officers to your synod school. But the synod school is not just for officers or other church leaders—any member would find the week a wonderful experience in growth and fellowship. The March issue of CONCERN will carry a list of synod schools for 1961, with their dates. Meantime, why not be making plans to have your society well represented in leadership schools this year?

"WILL YOU VISIT our Women's Association? . . . At this meeting we shall bestow on one of our members an Honorary Membership in the Board of National Missions."

This is an excerpt from an invitation I received last year and it was my good fortune to be able to accept it. Looking over that group of women as they sat at dinner before the meeting, I tried to pick out the woman who was to be honored, but it was difficult. Presbyterian women are much alike—neat hair-dos, dresses with little jackets, Honorary Membership and UPW pins, grandmother bracelets, and Huguenot crosses. When the woman to be honored stood up, I thought I should have recognized her—I, who have come to know the Honoraries so well. And she said, with a slight tremble of her lips, "But I am not worthy."

Here my mind wandered off to the story of the young girl who, because of her unworthiness, was about to refuse the communion cup when the old Scotch elder, seeing her tears, whispered, "Take it, lassie, it is for you."

"We are honoring you," said the chairman, "because you have been our friend. You have served us and taught us. You have been patient with us and forgiven us. You have loved us. And with all this you have shown us Christ. Take this honor. It is for you."

"But what does it mean?" she asked.

"It means, my dear, that with this honor you will gradually be enfolded into what might be called 'A Blessed Company.' You are joining a fellowship of more than 8000 women with all sorts of backgrounds, in all sorts of places: cities, villages, lonely prairies, farms, in Alaska, in Hawaii, the West Indies. It is a fellowship not dependent upon personal contact." I had learned that this is a new kind of sharing and love which formerly I would have thought dependent upon personal acquaintance.

When I was elected vice-president of the Board of National Missions, I was told it would be part of my duty to be chairman of the Honorary Memberships and to write the annual Christmas letter to them. It was fun to write letters to those who share my love for the Church's mission responsibility. In no time, I began to get answers and I felt distressed by my inability to answer them personally. Then it was that Miss Elsie Penfield, Secretary of the Women's Division, suggested that I

My Heart Map

by *Edith Brown*

Mrs. John Hastie Brown is Chairman, Honorary Membership, Board of National Missions.

also write a summer letter which I have done now for two years.

The New York office of the Board of National Missions sends me the answers in bundles, and these letters have become my panacea for all kinds of ills. When I am discouraged about our great task in missions, I read some of these letters. When I am tired and tempted to settle, I re-read a letter from a ninety-year-old woman who is still able to knit leprosy bandages, and blankets for babies in the neighborhood houses. It is good for us to understand the significance of this honorary membership fellowship, for it embraces many of the older women of our Greater Fellowship who have left us the love of their hearts and the work of their minds and hands as our heritage to protect for another generation.

Here are a few excerpts from some of these letters. They are not just to me, Edith Brown, who happens to be chairman now, but to all of us who are still in the service line, or should be, or could be. There is here a poignant challenge that if we are to truly possess that which we have inherited from our mothers, we must "tend it right reverent":

"I am proud to have the honor of belonging to the Honoraries."

"My mother was a Synodical president and an Honorary before me."

"I made snow ice cream twelve times last year. It was delicious . . . I am confined now with the



Covers the States



Edith Brown

care of my husband. I cannot be with the missionary women any more, but I can pray."

"I am proud of my son who is a Synod Executive."

"My husband was a member of the Board of National Missions . . . We now have three generations of Honorary—myself, my daughter, and her little son."

"Your Honorary Letters have brought me a glow of Christian love that will warm me through many a wintry time. The blessing of being a member of the Honorary Army seems very special. Thank you, Edith, for the beauty of your thoughts . . ."

"Before I retired I wondered what I should do to keep busy. . . . I am enjoying the Women's Association. . . . I also volunteered to stay in the nursery for one of our church services each Sunday. Do you know what fun that is?"

"Your Christmas letter brought life to my wheel chair existence and a promise to pray more fervently for our mission work."

"My husband and I really intended to retire, but have found ourselves lovingly drawn into further service."

"I am now too far from a Presbyterian Church to attend services. . . . I am sending this check for you to use where you think best."

There are letters from former missionaries and present ones, there are family stories and poems, and letters of travels. There are gracious expres-

sions of appreciation and cheer, the benedictions which keep the sound of music in my heart. There are letters from old friends, those who really know me, and in spite of that, are articulate with appreciation and help. This year brought a message from the daughter of a cherished friend, a Synodical President of my beginning years. And after every letter of mine came an answer from Mrs. Anthony Petersen, a minister's widow and a former New York Synodical president. I met her first when she was lying in bed with a broken hip. After that I came upon her in many places and she always brought in spirit just what I needed at that moment. One of her letters said, "I have looked at your letter every day. I count you my friend and I am proud of you." Her last letter lies on my desk today, a little tear-stained, for it is, in fact, her last.

Thus, in the midst of what I blush to call my feverish over-busyness, I sit down to tell you about this fellowship. In it we have learned the reality of spiritual kinship. Is it any wonder that I say my heart-map covers the states? And each night as I pause for rest, I remember the blessing of these benedictions from so many places: "God give you health and strength and a continued love of all mankind."

And when the time comes when you are offered an Honorary Membership and may think you may be unworthy, listen, too, for a voice that will surely be saying, "Take it, lassie, it is for you."

A NEW MEXICO snowstorm in 1932 made young Dr. Sarah Bowen miss a train that would have started her on a journey to China and a career there as a medical missionary. While she waited for the next train, Dr. Bowen thought of the report she would make to the Presbyterian Board of National Missions, which had sent her to northern New Mexico's tiny mountain villages to survey their medical needs.

So strong was Dr. Bowen's conviction that a doctor was needed in the mountains that by the time the next train arrived, she had decided that there was no point in going to China. There was more than enough medical pioneering to do in New Mexico.

Dr. Bowen, who resigned October 1, 1960 after twenty-eight years as medical missionary in northern New Mexico, is one of the last of the Presbyterian missionary pioneers who braved geographic wildernesses to bring to isolated people what the National Missions charter calls Christ's "service in all its implications."

Her wilderness in 1932 was a road-poor, mountain-locked Spanish-American stronghold the size of the state of Minnesota. Her patients were the descendants of the Spanish conquerors who built a string of old world-like *plazas* wherever the mountains flattened themselves out. Her early home calls were made over rutted, twisting trails. She had to be a teacher of elementary hygiene and a counselor in the faith as well as a healer of disease.

by

Mildred M. Hermann,

Director of National Missions Press Relations.

Sarah Bowen

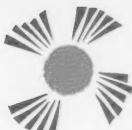
She worked at first in the small village of Dixon, where she had been named executive of Brooklyn Cottage Hospital, a two-bed nursing center started in 1914 by women of Brooklyn-Nassau (N.Y.) Presbyterial. Eight years later, in 1940, she had a new and modern hospital to work in, twenty-five-bed Embudo Presbyterian Hospital built about two miles from Dixon. Women's giving made this hospital possible, too.

Reporting to the women of the Church some years ago she recalled some of the treatments she found local *medicos* dispensing when she first went to the mountains. Green ink was the remedy for superficial burns; for more serious ones the prescription was brown wrapping paper plastered

Embudo Presbyterian Hospital, Embudo, New Mexico, serves a population of 36,000, in cooperation with local doctors, and state and county health agencies.



Dr. Bowen



in of *Embudo*

over a soda-and-water paste. Castor oil was given to all new-born babies before they were five days old. Recurring bouts of Chinquals-gastro-enteritis-killed many babies and children.

Medical insurance now helps many Embudo patients to pay for their care at the hospital, but in the early days a load of wood, a hand-woven blanket of wool, sheared, carded, and dyed at home, a litter of pigs, or a day's labor at the hospital helped to pay part of the cost. In 1940 the new Embudo hospital was fenced around with posts that paid for hospital care of a young mother and her new and hospital-born baby.

Dr. Bowen who was born in Nanking, China, where her parents were missionaries, commenced her missionary career in 1930, when she began a year's work at National Missions Laurel Hospital in White Rock, North Carolina. A graduate of Oberlin College and the University of Minnesota, where she earned her M.D., Dr. Bowen interned at San Francisco General Hospital and in Clifton Springs, New York.

Late last October more than three hundred people—patients Dr. Bowen had treated at Embudo Hospital and at the clinics the staff has held in many mountain villages and the friends of twenty-eight years—gathered at Taos, New Mexico, to honor her. Their gifts, which included a purse of money and two paintings by local artists, recognized the service she gave over the years, service the Board of National Missions also recognized at its September 23, 1960, meeting when it voted to present to her a special citation that reads:

To honor
Dr. Sarah Bowen, M. D.
la doctora, who faithfully brought
healing and help
to New Mexico's mountains,
who treated the sick in home or hospital,
to whom Embudo Presbyterian Hospital
is a witness of loving service.

Coming in the March issue of CONCERN . . .

- **Good News for America's Migrant Workers**
- **How to Attend a Synod Leadership School (or My Escape from the Kitchen).**
- **The Ancient Christian Church of India**
- **Another Feature Page of News with Two Key Questions Pointing to the National Meeting**

An Open Letter to the Women of Russia

In the November 1960 issue of CONCERN a letter was written by Mrs. Thomas E. Wilson to the women of Africa. This has inspired a second letter to the women of Russia. This is one of the ways in which we try to express some of the feelings to people with whom it is difficult to communicate by actual letters or actual visits.

WE GREET YOU in the name of Jesus Christ, our Lord, who came to reconcile the world; and to express to you our love and concern. We acknowledge our common fatherhood in the Lord of creation and lament that we have too often thought of our sisters in faraway lands in terms of the governments under which they live and labor rather than those of the spiritual gifts which characterize women around the world.

Whatever be the land of our home, the bearing and nurture of children and ministering to human need make us, as women, much alike. As women we long for peace which will bring our children's lives to fruition. We would share our hopes and dreams, our fears and feelings of futility in order that we might rid ourselves of the mask of insincerity which the mass media have often put upon us. We yearn for revelations of your hearts and minds which would let us know what you are really like. We would pray that on such a bridge of mutual confession the Prince of Peace might be pleased to walk.

Since the application of nuclear fission to the instruments of war, the ultimate choice seems to be reconciliation or annihilation. With a ghostly hope we count on escaping the latter, but give only meagerly of our time, our substance, and our

prayers to strengthen the forces of reconciliation. Because we cannot discern the divine plan we muddle through the busy leisure of our days hoping for a miracle to save us. We acknowledge that our national life gives less evidence of common purpose than does yours, but we suspect more diversity than is apparent.

Among the people of our two nations, we would find both friends and foes to reconciliation. According to the example of our Lord, we shall pray for both. We covet your uplifted prayers for all of us. It was not by accident that God placed us in this time in history, we believe. Therefore we would more confidently claim the promises of Christ in our hearts, yours and ours, to dispel the misunderstandings, the greeds, the fears, the hatreds that beget wars and that violate our oneness in Him.

With a lively hope,

DIXIE ELDER

On request of the Executive Committee of United Presbyterian Women, Mrs. Albert L. Elder, a member, has written the above letter.

If you are wondering who wrote "Operation Cradle," which appeared in the December issue, it was none other than "the preacher's wife" herself, Mrs. Oliver Stang of the Central Presbyterian Church in McKeesport, Pennsylvania, who put her several talents to work to make others happy.

MARIE HUBBEL
a 1960-1961
"Journey Into
Understanding"
Missionary
Answers the
Question—



building south of Albuquerque, New Mexico. Then came California days in lumber camps and small communities beside the Pacific sea. Today a new church, the Good Shepherd Presbyterian, in a growing rural community of 7,000-plus offers new opportunity for ministry.

Always there were the Vacation Bible schools—sometimes in one room schoolhouses, or an oil field recreation hall, or even under live oak trees. There were special programs, personal visits to trailers, cabins, both modest and pretentious homes where lives awaited the ministry of Chris-



How Has Ordination Helped You in Your Service?

"HAPPY ANNIVERSARY to you!" was the unexpected greeting that met the pastor coming out of the session room following examination of candidates for baptism. The occasion for the smiles, two cakes, and friendly greeting was the first anniversary of my ordination.

Just one year ago I had been kneeling on the cement floor of the same rented clubhouse as a circle of minister friends shared in the solemn ceremony "laying on of hands." It is an occasion no minister forgets—the sense of unworthiness, the great desire to *be* worthy, the dedication of all to God.

So now a year has passed—one wonders how so much of joy and tears and growth and hope and blessing could be compressed in a twelve-month! But when the question comes, "Would you do it all over again?" the answer flashes back as quick as thought, "Oh, a thousand times, yes!"

This is not to say that during almost twenty years as a Sunday school missionary there have not been great experiences and great opportunities for service. In the first years there were Sunday schools to organize and visit, little country churches to serve in the bluebonnet land of south Texas. In the middle years came new challenges in the Bethany Church beginning, growing, and

tian love. "Preaching points" were scattered over the hills and plains where Bible study and prayer groups met in the warmth of Texas July or cold of New Mexico January.

What then, could ordination add to this full ministry? The Presbytery friends who urged the step felt that it was important to have an ordained pastor guide the early steps of the new church. Finally, after long soul-searching, much prayer, there came the quiet assurance that this was of God.

The day of ordination was all that could be anticipated—from the loving support of the church family to the impressive ceremony and concluding reception. But it was the next day when the excitement of "O" day was over that realization swept in with the overwhelming thought, "What have I done—this is for *life!*" The logical question follows: "How has ordination helped you in your service?"

It is hard to define the intangible ways in which it has helped to serve Christ better, but it has. Whether in calling, counseling, doing the ordinary or unusual jobs there has been a helpful difference.

For instance, there is the unforgettable experience of being able for the first time to administer the sacraments. Before the first communion serv-

ice I walked around the house with the Book of Common Worship in hand, memorizing the order, growing familiar with the prayers, the place of the elders. When the sanctuary was hushed and filled with the prayers of the people of God, then the moment of giving out the elements became a time when pastor and people were drawn together in a new oneness.

During Sunday school missionary days it was always necessary to import a Presbyterian minister for the baptisms. Often I held the bowl and walked beside the pastor officiating, but now this is my privilege. Before the first service of baptism I remember looking at my hands and thinking of conferring the sacrament with them and wishing they were more fit. Finally, to say, "I baptize thee. . ." over the bowed head of a kneeling believer and lay a hand upon wet black hair to pray for God's blessing is to know a new fulfillment of the purpose of this life.

Came the first congregational meeting with a new gavel and more memorizing—this time of the proper way to keep order and not lose an amendment to an amendment!

A wedding was planned—in June, of course, Presbytery meetings rolled around and now they were mandatory, funerals, community graduation exercises, all were part of a pastor's year. Yes, a good year, a year of the blessing of God upon this place of His appointment in the ministry of Our Lord, Jesus Christ.

Summer Service in Christian Work

For information about United Presbyterian Christian Summer Service for 1961 write to:

Miss Adah M. Armstrong
Student Summer Service
Board of National Missions
United Presbyterian Church, U.S.A.
475 Riverside Drive, Room 1163
New York 27, New York

Vital Reading for every UPW . . .

The Center Page Spread Feature, coming in the MARCH issue of CONCERN. Watch for it!



A Letter of Appreciation

To the Women's Committee of the Board of National Missions from Carolyn Barnard

Dear Ladies:

The summer service program here at Association House in Chicago ended yesterday. Today I am finishing up my packing, writing letters, and then leaving to go back to California. In looking back over my experiences this summer I feel it has been most worthwhile for me. My job was stimulating and challenging. I was the leader of a group of six- and seven-year-old girls in the Day Camp program. I was given a good amount of responsibility, but also had a well-trained supervisor with whom I could always confer. The work could be frustrating and exhausting, and yet I loved the opportunity of working with people and their individual problems, from which I felt rather removed in the self-centered task of getting a college education.

Now only did I learn from my actual job. It was very interesting to learn about the

The teeter-totter was popular with all ages. Here, Carolyn helps 9-11-year-old girls pose "on top of the world."



Miss Carolyn Barnard is a junior at Whittier College, Whittier, California, where she is majoring in sociology. Her father is pastor of the First Presbyterian Church in Roseville, California. Last summer Carolyn received a National Missions' scholarship to enable her to participate in the summer service program at Association House in Chicago. At the conclusion of that experience she wrote this letter.

total program of the agency here and of social work in general. I lived and worked with five other summer service students besides the regular staff. They were wonderful people to get to know. The sharing of thoughts and ideas among us was a very significant part of my summer.

And then there was Chicago itself. As a sociology major I found the city truly fascinating. I was able to learn first hand about the many problems that lie in the big city and the way they are being met, or not met. The cultural aspects of the city added to the fullness of my experiences—the museums, the plays, the park concerts, the Art Institute. And also there were so many things to do here that were just plain fun. It was so exciting to be on my own, far away from home, in a big city in a new part of the country.

I have done a lot of maturing this summer. And I have learned, too, how much lies ahead of me—in getting further training, in coming to understand people better and developing real skill in working with them, in broadening all of my knowledge and interests, and in becoming a more complete person myself. It is hard to condense such a meaningful summer into one letter, but I wanted you to know how satisfied I feel about my experiences here and how grateful I am for your gift that enabled me to come. I didn't need all the money to cover my expenses, so I am sending you a check which I hope you will use to help someone else take part in a summer service project next year.

Sincerely,

CAROLYN BARNARD



In the playground of Association House, 9-11-year-old girls create Hawaiian pictures for their international festival.



With fellow counselor Bob Shearer, Carolyn supervises jump rope, a game the boys enjoyed all summer.

THE UNIVERSITY CHRISTIAN CENTER

THE UNIVERSITY CHRISTIAN Center in Beirut is a community whose purpose is to proclaim the gospel of Jesus Christ in institutions of learning for the extension and unity of the Church throughout the world. An international house, a men's hostel housing sixty-two men from twelve countries, a Student Christian Association, a Faculty Christian Fellowship, facilities for leadership training, university classes, recreation, and services of worship are all included in the Center.

The Center has an amazingly inclusive sponsorship, including on its Board the following:

Action Chretienne en Orient
American University of Beirut
Arab Evangelical Episcopal Community
Arab Evangelical Synod of Syria and Lebanon
Beirut College for Women
Commission on Ecumenical Mission and
Relations
Community Church of Beirut
German-speaking Evangelical Church
Haigazian College
Mennonite Central Committee
National Evangelical Church of Beirut
Near East School of Theology
Society of Friends
Union of the Armenian Evangelical Churches
in the Near East

Young Men's Christian Association

Young Women's Christian Association

A major indirect result of this united campus ministry is the increasing togetherness of these many bodies as their representatives meet regularly to discuss how to proclaim the gospel in University communities.

A glance at the events scheduled at the Center for a two weeks period suggests something of the significance of this ecumenical venture. The two weeks prior to the writing of this article included:

- A series of five evening addresses by Dr. John Mackay on "Christian Reality and Appearance in Our Time," with an average attendance of 125 faculty members;
- Two Student Christian Association meetings, averaging ninety-five attendance, on "Faith and Reason";
- A Faculty Christian Fellowship Supper Meeting with Dr. Mary Ely Lyman speaking on "Christian Attitudes in Academic Teaching," eighty-eight faculty members attending;
- A one-day retreat-seminar for college teachers under the leadership of Dr. Mary Lyman and Dr. Edwin Harper, forty-two faculty members participating;

ADJUSTABLE TO ALL SIZES . . .

Today, we have "stretch" gloves and "stretch" stockings, and United Presbyterian Women have a "stretch" program which easily adjusts to all sizes and shapes of organizations. The women's organization of a small, 115-year-old California church doesn't believe size limits participation in United Presbyterian Women activities. They tell about themselves and their work in a letter to their synodical president, Mrs. A. R. Jewel.

We have thirty-seven members. Of these, quite a few are unable to do active work. We are all farm community people. All of us have much to do in

addition to housekeeping, cooking, caring for the family. Some work with their husbands on dairy farms. Some gather eggs, clean and sort them; many ship eggs and haul feed in the farm truck twice a week (a 40-mile trip) plus farm errands.

These same women must keep up all other community work—PTA, the Farm Bureau Center, Women of the Volunteer Fire Department, Red Cross Work, and so on. They have children in school, and help with school programs. And always the nearest store requires at least a five-mile drive. (I drive five miles a day just to get the mail.)

So it is most difficult to find time for meetings.

R-BEIRUT

by Paul Dotson

The Rev. Paul R. Dotson is director, University Christian Center, Beirut, Lebanon.



Dancers in the gay national costumes provide colorful entertainment on Arabic Night.

The University Christian Center's summer program is as busy as the academic year. Co-operation with the Christian Youth Federation of Syria-Lebanon, the Youth Department of the World Council of Churches, the Office of Education of the Presbyterian Commission involves the Center in workcamps, international student and youth caravans, Life and Mission of the Church Study Projects, and Educational Projects for teachers and administrators.

Future plans look toward increased relations with the Greek Orthodox Youth Movement, the Near East Christian Council, the Near East Christian Council's Radio, Audio-Visual Committee, and the Near East School of Theology. New Property purchases will likely have been

concluded before the publication of this article which anticipates these expanding opportunities for co-operative Christian witness and service in the Middle East.

The University Christian Center receives its major financial support from the United Presbyterian Commission, but increased recognition of the significance of such a united ministry in the university communities of the Middle East is eliciting a growing response in finances and participation by many persons and groups. Committed to the faith that we are all one body in Christ, the University Christian Center continues its forward thrust in hope and expectation that God will continually use this community for His purposes in the Middle East.

A Letter from Farm Community Women

We have one meeting together, usually about twenty attending. About six of us take all the study courses.

We use the Association program guide for our meetings, and plan them to include every member who can in any possible way be worked into it! By the most devious means sometimes, to get some member on her feet!

At the conclusion of each study, such as the Bible or Mission study, one of the members of the study group makes as interesting a report as she can to give the entire organization as much as possible from the study.

We try to make the *Mission Yearbook of Prayer*

come alive. One or another manages to slip into anything she does some vital reference to the scope of our work, to emphasize people, not just figures.

Progress in getting the *Charter for Christian Action* across is slow and sometimes discouraging, but slowly and doggedly we are beginning to make its issues familiar to those who have not read it. . . . Our meetings get so crowded with all we try to bring into them that they almost burst at the seams!

Those of us who can get to the presbyterial meetings learn and write down as much as we can and bring it back to the others.

And for all your help we sincerely thank you!

news / and clues



A special room in the headquarters of the Cameroun Presbyterian Church, Yaounde, Africa, has been dedicated to the memory of Dr. Charles T. Leber.

Participating in the special ceremony were the Moderator of the Cameroun Presbyterian Church, Pastor J. Andjongo, Pastor Samuel Um and Commission Field Representative Ray Teeuwissen. Stated Clerk Pastor Francis Akoa spoke in memory of Dr. Leber, and Dr. Frank Wilson, Commission Secretary for Education, unveiled a portrait of Dr. Leber. Dr. Edler Hawkins, Vice Moderator of the United Presbyterian Church, U.S.A., offered the dedicatory prayer, and Dr. Archie Crouch, Secretary for the Office of Communications, gave the benediction.

A singular honor came to the United Presbyterian Church U.S.A. last year when the Philadelphia Chapter of the American Jewish Committee selected it as the recipient of its 1960 Human Relations Award. The award is based on the Church's development of church school materials that promote respect and consideration for other racial, religious, and ethnic groups.

The American Jewish Committee is the pioneer human relations agency in this country.

In announcing the award, Mr. Albert H. Lieberman, Award Committee Chairman, referred to the report of a study of Protestant church school material conducted by Yale Divinity School. The study gave the United Presbyterian Church materials a high rating, pointing out that the "teaching is put on the side of

improving group relations, binding Christians to the suffering neighbor, and taking responsibility for action."

Tania Metzel, chaplain to women prisoners in France, spent Christmas in prison—with this difference: she could walk out at any time! She has been in the United States to study the penal system, visiting women's prisons and observing group therapy training programs.

Miss Metzel's interest in this field began after World War II when she worked among refugees and evacuees. Following study of theology and criminology at the University of Geneva, she did prison work in Algeria, especially among the internee camps. She has studied penitentiaries in western Switzerland, Germany, Italy, visited prisons in the London area as well as centers for delinquent children in France.

Miss Metzel is a member of the International Society of Criminology and of The General Society of Prisons of France. She is the author of a number of articles published in French journals and magazines.

After completing her study in New York and the East, she will visit in the Western part of the United States.

A layman, Mr. Robert Thom Whitcomb, brings on-the-job industrial relations experience to a new post as administration director at National Missions' Presbyterian Institute of Industrial Relations in Chicago.

The institute, founded in 1944 by Marshal L. Scott, its dean, has

a unique program to make ministers, seminary students, and laymen aware of the Church's task in an industrial society. In fifteen years PIIR, as the project is often called, has had 994 ministers and laymen in short-term seminars and 340 students in a summer ministers-in-industry program that puts the students—incognito—to work in factories.

For the past nine years Mr. Whitcomb has worked for the Marathon Division of the American Can Company in Wisconsin. He is an elder and the son of a Presbyterian minister.

A Love Gift from the Women's Association of the Evangelical Dominican Republic was sent through the Commission to needy widows and orphans in Korea recently. The Dominican women, not rich in material goods themselves, saved money for several years so they might share with the unfortunate ones they had read about in Korea. The Hae Bang Widows' Home, housing 129 widows in Seoul, benefits from this sacrificial gift which, Dr. Richard Baird says, "is a striking testimony to our unity in Christ."

"**American church people** are kind, warm, and helpful, but they are as hungry for spiritual food as our people in the East," commented Mrs. Jael Cruz after her recent coast to coast visit.

Mrs. Cruz, national president of the National Christian Women's Association of the United Church of Christ in the Philippines, is also chairman of the Asia Church-women's Conference which first met in Hong Kong in 1958. Its next meeting will be held in the Philippines in 1962.

Sent by the United Church of Christ in the Philippines, Mrs. Cruz came to the United States after attending the World Conference of Disciples held in Edinburgh. While here she spoke to forty-one groups in presbyterian conferences, youth camps, church services, and the Home Assignment Conference for Furloughed Missionaries.

Three students from Kenya, Africa, are counted among forty-two overseas young people at National Missions Warren Wilson Junior College this year. Other countries represented among the 234 students of the Swannanoa, North Carolina, school are: Argentina, Chile, Cuba, Greece, Hong Kong, India, Iran, Japan, Lebanon, Mexico, Sarawak (British crown colony in Northwest Borneo), Samoa, Thailand, and Korea.

"**The walls are coming down**—the wall of distrust—the wall of lies—the wall of indifference—the wall of contempt. We will remember 1960 as the year the walls came down!" These dramatic words come from missionaries Eugene and Jeanne Marie Lee in Venezuela, evoked by an unexpected opportunity to communicate to the people of the Tuy Valley where the Lees serve.

"A radio station was put up here in the Valley," writes Mrs. Lee. "The manager did an unprecedented thing—he invited us to buy stock in the station and to present programs. We had thought of using radio before, but the stations would not consider selling us time except at a prohibitive cost for a time-spot nobody else would have."

"Now, we were offered the opportunity to read from the Bible three times a day, and to present a fifteen minute program every evening. Choice time, and all we could use effectively! We could scarcely believe it. But God doesn't do things halfway."

The Lees went to work to prepare both live and taped programs. All of these are first-rate programs and some of the best on the station. The variety of evening presentations has caught the interest of listeners.

Now for the first time in all the years that the Church has been a witness in this valley, people have begun to respond with frankness and interest.

"With interest has come a respect as well," continues Mrs. Lee, "and we can talk to people who lay aside their wine bottles and

bowling games to listen and to ask questions. After our long struggle with distrust and contempt on every side, we are greatly comforted and encouraged."

The International Journal, September, 1960, contained a report on the White House Conference for Children and Youth as seen through the eyes of the Church. Of particular interest is the article "What Can the Church Do?" which furnishes suggestions pertinent to "Operation Youth," the 1960 Thank Offering Project.

Curriculum in Almost Twenty Languages. At least thirty-one reading books and teaching materials of the United Presbyterian Christian Faith and Life curriculum have been translated into nearly twenty foreign languages in the past few years, among them Japanese, Turkish, Spanish, Persian, and all major Indian languages.

Kindergarten, Primary, and Junior Church School department reading and teaching materials were most often requested, however several significant young people's books were turned out in various languages; namely, *The Bible Speaks to You, God Has Spoken, Opening the New Testament, Fire Upon the Earth, The One Story, and Men Called Him Master*.

"**We don't understand** how you get some people started going to church," a woman told the Rev. Ralph Chamberlain, Sunday School missionary in the ranch country of western Nebraska. Mr. Chamberlain's reply spells out the standard operating procedure.



news / and clues

"We don't just stop at homes once," he says, "but again and again. . . . We can only say that by patiently planting the seed—the Word of God—and watering and cultivating it, gradually we have seen growth."

Mr. Chamberlain last year visited and revisited some 740 families in the lonely sand hills region, had a weekly radio program that reached homes in a third of the state, supervised fourteen Sunday schools and fifteen vacation church schools, and served five small churches.

For a more vigorous witness more and more United Presbyterian adults are taking part in study groups concerned with one aspect or another of the Christian Faith. Nearly half of the congregations in the United Presbyterian Church sponsor adult study groups of some kind. Many of these churches conduct several such groups: some meet as early as 6:30 a.m.; others run long past midnight; there are study groups that meet at the lunch hour. Size varies widely, from three persons to an entire congregation. Study may center on the Bible, early church literature, recent novels and plays, problems of a particular vocation, issues in national and world affairs.

Sometimes the groups are formal, with prescribed curriculum and textbooks. Frequently, the groups grow out of mutual needs and continue to take up any topic that is of major interest to a number of the participants.

This increased adult study may well mean a more vigorous witness and service of the Church in the world.



by *Frances W. Saunders*

Reprinted from Crossroads, October 1960. Copyright 1960 by W. L. Jenkins.

Along with homemaker duties, Mrs. David W. Saunders does sporadic free-lance writing, enjoys a den of Cub Scouts, helps her husband with occasional psychological testing and tries to keep a functioning library at the First Presbyterian Church of Princeton where both presently belong.

"WHAT ON EARTH is this I hear about your living in an integrated community? But I guess you had no choice." With these words, half indignant, half apologetic, my old college friend from Virginia greeted me. We had not seen each other for ten years. At the risk of ending a long and lovely friendship, I looked her in the eye and replied: "We are indeed living in an integrated development and we had a choice. It's something we've been planning and working toward for four years."

I was prepared for any reaction from fainting to feuding. Instead, I was gratified to hear honest questions tumbling out: "Who planned it? What kind of people are they? How many Negro families are there? What kind of houses are there? What are your other neighbors like? Aren't you afraid of interracial marriage? Didn't the community oppose such a bold idea?" And on and on . . .

Yes, it was a bold idea, so bold that when it was first proposed among a few people it was discussed with the caution of a miser making his will.

The Housing Group

In the fall of 1954, the bulletin of the First Presbyterian Church of Princeton, New Jersey, one of three Presbyterian churches in our town of 25,000, carried a notice about a forthcoming meeting of the Men's Association. The announcement looked unexcitingly routine except

for one thing—this was to be a joint meeting of the Men's Associations of the three Presbyterian Churches. This meant that members from the predominantly Negro Witherspoon Church would be attending. No one will ever know whether this fact kept any church members away, nor will it ever be known how many new faces appeared, intrigued by the idea of discussing "Housing Problems in Princeton" in an inter-racial gathering. As a result of this tri-church

If This Be

meeting, a proposal was made: "Why don't we do something about it?" Thus, an event expected to be just another one of those lost-evening church meetings turned into a memorable occasion.

Calling itself simply "The Housing Group," what had started with a few Presbyterian men soon included persons from many facets of community life. There were no pompous statements of idealism, no formal organization (only a "convener"), no treasury (no money!)—but somehow the group moved on with a quiet and deep dedication to the single goal of helping promote equal housing opportunities for all in our town.

During the first two and a half years the group assisted six Negro families to buy houses or lots of their choice. Efforts were then turned toward the possibility of a planned, integrated housing development. Someone had read that two Philadelphia men, Morris Milgram and George Otto, were building open-occupancy housing; so with dubious hope, members of the group approached Mr. Milgram. Negotiations began immediately for building an integrated neighborhood to be patterned after his highly successful Concord Park in Bucks County, Pennsylvania, where over a hundred families of Negroes and whites are living together happily.

In December, 1957, the town newspapers carried an official story on the housing group and, subsequently, the announcement of two sites on which were to be built planned, integrated de-

velopments totaling forty homes. In the summer of 1958 the first four families moved in.

Mending Bikes and Moving Furniture

Well, what kind of people are we? Since Princeton is an academic and research-centered community, our neighbors in the development are largely a professional group—engineers, two Presbyterian ministers, physicists, an architect, several teachers, psychologists, salesmen, merchants, Civil Service employees, a Boy Scout

dotes to tell about integrated living, for they would make for more sensational reporting. When our five-year-old son began to play with a new Negro neighbor's five-year-old daughter, they disagreed consistently on every point of activity for two solid days. Although it was grim in the beginning, no international incident developed, nor was the disagreement the slightest bit related to the color of their skins. It was simply the meeting of two strong personalities, each of whom had previously been a leader in his own bailiwick. As suddenly as the clash began, it worked itself out, and rarely have there been two children with a healthier respect for each other. One of the favorite friends of our eight-year-old son is a Negro boy his age—which again has nothing to do with anything more noble than common interests and quick minds. The two have no compunctions about calling each other a “dirty double-crossing pie-eyed snake-in-the-weeds” in the lovely lingo of eight-year-old boys, and in the next breath trading baseball cards with complete mutual trust.

We have a kindergarten car pool that includes a Negro mother; again no lofty gestures—just the plain economy of time and tires in getting our youngsters to school.

Two of us, by virtue of common political interests, gave a joint *Kaffee klatsch* for municipal candidates, but only the two of us knew that one had an embarrassing lack of chairs while the other suffered from a drastic shortage of cups. We borrow sugar, lemons, soap powder, straight pins, shoe polish, and salad dressing back and forth regularly. It doesn't matter to any of us whether it is from the white neighbor on one side or from the Negro neighbor on the other. What does count is who has that cup of sugar when your canister has only an ant left in it.

Some kind friends and relatives feared we might be socially ostracized, but we can assure them that never before have we had such a steady stream of guests! A fairly healthy mixture of coincidence, curiosity, and need for companionship all add up to much worth-while talk and considerable coffee. A few visitors imply that they think we are to be commended in our martyrdom. They show surprise that our rooms are not cubicles, our beds are not made of nails, our chicken soup has real meat in it, and the thermostat is set above 70° F. These same du-

BeMartyrdom . . .

executive, and a social worker, in no particular order. Although more than a third of us happen to be Presbyterian, a number of faiths are represented; Methodist, Quaker, Unitarian, Catholic, Episcopal, Jewish, and Ethical Culture. We are, on the average, about thirty-six years old, and all but three couples have children. So far there are ten Negro families out of forty. The houses range in price from \$17,000 to \$24,000 at Site A and from \$20,000 to \$40,000 at Site B.

These may be interesting statistics, but what really goes on in this unique community? We—the whites particularly—have been interviewed by staff writers of several leading national magazines, by sociology majors at Princeton University, and by curious acquaintances and well-meaning friends. We have had visits from politicians and State Department emissaries—though somehow Khrushchev's party missed us last year! Occasionally we feel like pottery on exhibition; but for the most part we are busy with such weighty problems as getting a stand of grass in the Small Boy Run, avoiding P.T.A. committees, keeping up with the ironing, trying out new dishes on company, washing the car, mowing the grass in the backyard where the children are supposed to play but don't, and watching the dog in the tick season. Our sons all despise baths and haircuts, our daughters love lipstick, and the fathers to a man hate to mend bikes and move furniture.

Baseball Cards, Thermostats, and The Question

I wish there were some really dramatic anec-

bious persons expect to see quantities of Negro children seething in our midst. The facts are that two out of the three childless families are Negro, a Negro couple with one child would like desperately to have more, and no Negro family has more than three offspring.

One final query never fails to come up. We now call it The Question: "Aren't you afraid of interracial marriage?" The answer is emphatically "No," and for two simple reasons:

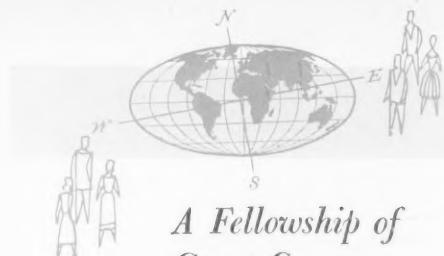
First, our Negro friends do not desire intermarriage any more than we do and perhaps less—contrary to rampant hearsay. One Negro father stated with considerable feeling that he did not want his highly intelligent teen-age daughter to attend a Northern college simply because she would not have a wide choice of suitable young Negro men on her educational level.

Secondly, in this age of mobility the chances are ridiculously slim that any two children in one neighborhood—whether integrated or not—will stay in the same houses for twenty years and grow up to marry. Young people today almost never marry the girl or boy next door. If marriage between white and Negro young people is so objectionable, this should be the better realized through enlightened and normal association. It can hardly be other than a losing battle to fight something one knows little or nothing about.

To Saints and Sinners Alike

Although Princeton is distinctive in many ways, it cannot claim to be free of prejudice. There has not been any lawlessness or panic-selling directed toward our integrated neighborhoods, but there have been expressions of concern and some angry outbursts. For the most part, these have been open and reasonably courteous. Even the person most violently opposed to integrated living would have to admit in all fairness that the houses in our neighborhood have upgraded the general area. Moreover, there has not been a single instance of lowered property values in the areas in which the Group helped the original six Negroes to buy homes, and, indeed, in one section lots have almost doubled in price over a two-year period.

Whatever these statements may or may not prove, one thing is certain: We who live here enjoy our neighbors tremendously, and if this be martyrdom, we highly recommend it to saints and sinners alike.



A Fellowship of Great Concern

Women around the world pray together this month with the women of Thailand

OH THOU WHO art our Father and Lord of Life, we praise Thee that Thy Name is adored and revered in this our country of Thailand. We thank Thee that religious freedom has been granted to us, Thy children, that we have been saved from national disaster, that our hearts have not been stirred to hatred towards others in our land.

We pray Thee for humbleness of spirit, grace to serve as good citizens, and increased faith and knowledge of Thee. Grant us wisdom to show to others that Thou art a Living God, loving, merciful, forgiving. Give us patience and understanding of problems of nations near at hand. Open our hearts to loving concern for the refugees, the hungry, the lost and lonely in all the world.

Forgive us our selfishness, our indifference, and our self-satisfaction. May we not be afraid to lose face for Thee. Help us to show Thy living love to all Thy children. Teach us to use our opportunities and education for Thy glory.

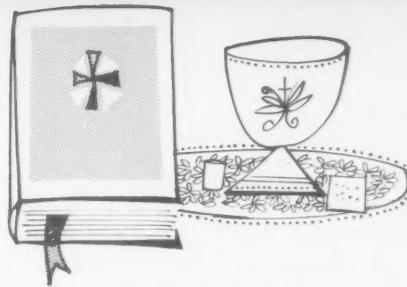
Accept us, Thy frail children, as part of Thy world family, through Jesus Christ, Thy Son. Amen.

Crossroads, a valuable resource for programs, can be secured on yearly (only) subscription by ordering from the Periodical Order Department, Witherspoon Building, Philadelphia 7, Pa. It is, of course, available in most local churches as the adult study course in church school.

*Second of a Series of Studies on
the Gospel of John*

by George Hunt

*Dr. Hunt is Minister of Christ-West Hope Presbyterian
Church, Overbrook Hills, Pa.*



“I Am . . . The Bread of Life”

I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh. (John 6:51.)

One day when we were talking about the Lord's Prayer, my boy Larry said, "Why do we just pray for bread? What about meat and potatoes and milk?" The literal mind of a child had not yet realized that bread is a symbol of all food.

The people who saw Jesus feed the multitude with five barley loaves and two fish were also literally minded. They saw this not as a sign of who Jesus really was, but as the work of a miracle-man; so Jesus had to get away from them. He could not be king on their terms.

When they came back to him, he very bluntly said they were not interested in the spiritual significance of what he had done; they were just glad to have their stomachs full. His claim to be the bread of life, therefore, becomes not a sweet sentiment but a point around which men will decide for or against Jesus Christ and for or against eternal life. Bread becomes judgment, decision, something that separates believers from unbelievers. If a person believes that Jesus comes from God and is the Savior of men, he finds in him nourishment that is to the soul what bread is to the body. But one does not eat the bread and then believe; he must believe before the bread has any meaning for him.

The Gospel of John has no account of the Last Supper, the establishing of the eucharist, although several of its events can be taken to relate to this particular sacrament. It seems rather clear that verses 52-59 of Chapter 6 are intended to refer to this matter. Jesus speaks of eating his flesh and drinking his blood as a sign of abiding in him and of having eternal life. But we do not

take the sacrament in order to have eternal life, to earn it or gain it. We take it because eternal life is already given us when we believe. The sacrament nourishes us, but it does not create new life in us. God does that, when he implants believing faith in our hearts.

Those of you who recently studied the Gospel of John with the help of *Crossroads* will recall that the lesson writer singled out three themes in this Gospel: the theme of belief versus unbelief, the theme of glory in humiliation, and the theme of "the gathering storm." The point of all three themes is basically the same: men must make a decision for or against Jesus Christ, and it is a tough decision to make. Jesus offends before he redeems. So the disciples, when they heard him talking about himself as the bread of life, said, *This is a hard saying: who can listen to it?* Who can "hear" the stern words of Jesus that in order to have eternal life one must enter into, participate in, the death and resurrection of Jesus Christ? This is what it means to eat his flesh and drink his blood. Who can believe this?

Who indeed except those whom the Father has given to the Son? "*No one can come to me unless the Father who sent me draws him.*" (v. 44.) Jesus is the bread of life only for those who are given to the Son by the Father. Yet constantly in this passage the invitation is issued to believe in the Son and so have eternal life. "*If any one eats of this bread, he will live for ever.*" (v. 51.) There is an invitation in that word "any one." Although this passage clearly teaches divine election, we cannot use that teaching as an excuse for ourselves. We who believe Jesus is the bread of life, must always be witnesses so that others might come to know him as we know him. When, like Peter, we can say, "*Lord, to whom shall*

we go? You have the words of eternal life," we are witnessing and praying that others will answer the divine invitation.

The last words of the chapter deal a stunning blow against any arrogance we might have because we know Jesus as bread of life. Judas was among the chosen. We can never be proud be-

cause of our faith, for we will never really know until the last day what kind of faith it is. Even then, our salvation does not depend upon us but solely upon Jesus Christ.

PHOTO CREDITS: Cornell Wright, 20; Joseph M. Elkins, 10; Issa Bros, 17; William Olsen, 30, 31; Tisdell Studio, 9.



The First in a Series of Profiles of great Christian Women . . .

A PROFILE

of Whang Kyung Koh—

Evelyn Koh, LLB., M.A., Ph.D.

THE SUN FLASHED through the yellow ginkgo trees changing the leaves to gold as the soft winds swayed them against the blue sky. It was the kind of day that brings joy alike to children and grownups in Korea. It is easy to skip rope or to jump high on the teeter board; it is difficult to be still. But there in the small garden in front of her home quietly, thoughtfully sits the young Whang-Kyung Koh. She loves to play, but she also loves to read. Today she chooses to read, her eyes dark and serious.

Her imagination stirs. The story takes her to Chicago to the pioneer settlement house founded by Jane Addams, a woman who said: "Peace means more than not fighting—it means all peoples uniting to make a stand against poverty, disease, and ignorance."

That child, grown up, a sociologist in her own right with a Ph.D. from the University of Michigan, now recalls how all her life she has dreamed of changing the "system" in Korea so that more people might have life free from poverty, disease, and ignorance.

Her childhood was spent in a Christian home. The wedding of her parents was the first Christian ceremony in Korea and was performed in 1906 at the home of Dr. Horace Underwood, pioneer missionary. The father at nineteen was organist in the Chung Dong Methodist Church

in Seoul. He studied medicine, receiving his graduate degree in America, and returned to serve his country as an outstanding surgeon.

It is exciting to hear the story of how this strong family passion for Christian witness gave to the world two doctors and two social workers. Evelyn and a sister founded the Social Welfare Institute in Seoul in 1937, and another sister and a brother are practicing doctors.

Dr. Koh's education (1920-1935) includes work in the Kyunggi Girls' High School, Seoul; Doshisha Women's College, Kyoto, Japan; University of Michigan, U.S.A., and a year (1949-1950) as the Rockefeller Foundation Fellow at Princeton and Columbia Universities, majoring in a research project in population changes.

All through the years of political domination in Korea by outside forces, the objective to serve her people kept Dr. Koh active in her chosen field, sociology. As professor in Ewha University in Seoul for twelve years, she created the first Sociology Department, conducting demonstration centers in rural areas in home and family life and indigenous agricultural experiments.

After Korea's liberation from the Japanese, Dr. Koh served her country from 1946-1948 in one of its most important services. She was Chief of the Women's Bureau, Department of Health and Welfare of the Republic of Korea.

A great achievement for her was the abolition of legalized prostitution. During this period her life was often endangered because of attacks by procurers—but danger never stopped this courageous fighter for causes.

While Dr. Koh was in the U.S.A. as the Rockefeller Foundation Fellow in 1950, war once again struck Korea, bringing poignant grief to the Koh family. Suddenly, the father and one sister disappeared—kidnapped by the Communist invaders and never released. The mother was alone, but still in her home—the other children in America.

Unable to return to Korea, Evelyn Koh took this opportunity to study in Europe; in the Scandinavian countries she learned the secret of co-operatives in society; everywhere she was alert to store up knowledge and experience to take back to Korea. But the stars decreed otherwise. For six years Evelyn Koh travelled through Great Britain as a lecturer on Korean affairs under the auspices of the United Nations Association of Great Britain, making vivid the situation in Korea, its dangers as well as its great potential—if and when the country became free.

And so the great Potter creates a pattern, molds the intricate design, kindles the spark of Christian love within and gives to the world a Christian worker; this time, in Korea a woman dedicated to the education of girls for Christian participation in the new Republic of Korea.

Dr. Evelyn Koh, President-elect of the



Dr. Koh with two trustees at the cornerstone laying of the first building for Women's College in Seoul.

Women's College in Seoul, Korea, is possessed of a dream. As we look into her life we find here a woman who will overcome any obstacle—be it acquiring a charter; \$200,000 for a dormitory or \$50,000 for a chapel—to give to her country the opportunity for quality rather than mass education for girls. Her dream is to send graduates into the rural areas to keep life free from poverty, disease, and ignorance—in the name of that Man of Galilee—builder of men!

"I Read Concern from Cover to Cover"

*Write Many
of Our Readers...
Renew or
Subscribe NOW*

1 year 1.50

2 years 3.00

3 years 4.50

Send check or money order to CONCERN
475 Riverside Drive, New York 27, N.Y.

Name _____

Address _____

City _____ State _____

75th Anniversary of the World Day of Prayer

FRIDAY, FEBRUARY 17, 1961

Call to Prayer

Join Women Around the World in Praying:

Come, all whose hearts are moved with thanksgiving for the World Day of Prayer;
Come to worship the Hope of the world;
Come to pray that together we may proclaim his gospel;
Come to witness that his kingdom is everlasting.

PRAYER: Lord Christ, who prayed that all may be one through the might of thy spirit, forgive us that we have not yearned for brotherhood. Forgive our nearsightedness and complacency. Rule in the hearts of all men that we may learn repentance and forgiveness, for we live only in thy forgiveness.

*Savior of the world, we pray for eyes
open to see thee at work in the
events of nations;
ears sensitive to hear thy call to be
peacemakers;
hands stretched forth to give the*

*treasure held in trust for thee;
faith steady and unfaltering as we
seek ways to do thy will;
For thine is the kingdom, and the
power, and the glory, forever and
ever. Amen*

THEME: Forward Through the Ages World Day of Prayer offerings will be used for the migrant ministry in the U.S.; for religious training and counseling for our Indian-American youth; for training of leaders in our low-income farm areas; a program of friendly relations among foreign students; developing Christian leadership for women overseas through Christian family life programs.

75th Anniversary Projects:

Africa: A vast literature and mass communications program with a training

center for African writers, the production of 500,000 books written by Africans for Africans, and the training of African writers in the special techniques of radio script writing.

Alaska: A creative mission in which specialists in church planning and social welfare will assist Alaska's growing churches to develop a sense of community and a basic strategy of ministry and witness.

Prayer Fellowships: With women leaders at home and overseas.

Evaluation . . . the pause that can refresh

*Fifth in a series,
"Understanding Groups
at Work"*

by Eli F. Wismer

The Rev. Mr. Wismer is in the Office of Study and Research, Board of Christian Education.

"Our committee doesn't seem to get anywhere, and nobody seems to know what to do about it." Sound familiar? Most of us have made or heard such comments after frustrating meetings.

What can we do to refresh meetings gone stale? Group evaluation is one way that offers real hope for "tired groups." We can pause to find out "what's really going on," to discover alternatives to humdrum procedures.

Group Evaluation—What is it?

Put simply, *group evaluation is a process of looking at what's happening within a group*. What is looked at may be the purposes, procedures, or relationships. These are analyzed to determine their effectiveness, value, or need for modification in the light of certain desired consequences.

Important Assumptions

Before any group can seriously employ evaluative procedures, it must make some assumptions. It must (1) understand that every group has processes that can be observed; (2) believe that evaluation holds possibilities for improving its life and work; (3) trust that members, with a little practice, can helpfully observe what is taking place.

Lacking such faith, evaluative procedures may be rejected as tricky gimmicks or unproductive busy-work. Evaluation, in one sense, is the logical result of an attitude whereby a group approaches its tasks. It is more than a specific way of doing things, although systematic methods help produce good results.

Necessary Conditions for Evaluation

1. *A Supportive Climate* This is fundamental. The readiness to look at one's group critically (in the root sense of the word) depends upon the climate. Reuel Howe's phrase describes this well—"The quality of the relationship determines the nature of the communication."

All this is tied up with some deeply spiritual

issues. Where the individual knows that he is accepted, with all his faults, critical appraisal is not threatening. But where there is a high priority on "being right," or being anything—whatever that may be—it becomes academic to speak of evaluation. Evaluation dies in a climate of defensiveness and caution. For here an individual must hide his real thoughts and feelings from the group.

2. *Effective Evaluative Procedures* are needed in addition to a supportive climate. Know-how need not be technical, but fundamental knowledge and skills are necessary. First a few members, and later the whole membership, should study evaluative procedures. (*) It helps if some members can receive training at universities and leadership development centers.

Problems in Evaluation

Three central problems must be faced by groups using evaluative procedures. These are: knowing *what* to evaluate; *when* to evaluate; and *how*.

Let's suppose a critical problem exists in your group. As a member you realize it is a problem that has never really been faced. You may even have a strong urge to stand up and say, "Look here. We're having dull meetings because . . . etc. Let's quit kidding ourselves and get down to brass tacks."

Now that's evaluation—of a sort. (And you've no doubt seen how groups handle comments like that!) But people do *think* such thoughts. And in this sense only, evaluation goes on all the time. Even though you're absolutely right, most groups regard such remarks as attacks and the whole group goes on the defensive. Simply calling a spade a spade doesn't mean such comments will really prove helpful.

(*) See "Leadership Pamphlets," numbers 1-16, *Adult Education of the U.S.A.*, 743 North Wabash Avenue, Chicago 11, Illinois.

Evaluation that helps means it is timed properly, reflects on problems the group wants evaluated (*and* can do something about), and is carried out in a relatively skillful and acceptable manner.

A Few Ways of Evaluating

There are numerous ways to evaluate group life and work. Here are a few.

1. *Observer's Reports*—the use of one or more members asked to observe a discussion and report what they saw in areas in which the group asks for help. Observers should be free from participating in the discussion in order to concentrate on their assignment.

2. *Reaction Sheets*—Sometimes called P.M.R.'s (Post-Meeting Reactions). There are prepared questions or check lists used to receive anonymous reactions from members. Written reactions help in obtaining all member opinions. One of the real values is to point up that different persons see a given situation differently. Anonymity encourages those who hesitate to express feelings publicly.

3. *Member Interviews*—the sampling or complete coverage of the membership by planned conversations with interviewers. Valuable for getting response from persons who hesitate either to express reactions publicly or in writing.

4. *Group Self-evaluation*—the freedom for members to make observation comments at any time they think these might be helpful to the group. This is perhaps the best and most mature way of handling evaluation. It requires clear expectations that observations will be received positively as attempts to help, and a relatively wide-spread skill by members in knowing what to observe and how. Skill develops with practice. Evaluation be-

comes a "style of life" for such groups, not a technique.

Evaluation and Christian Life

There is nothing distinctively Christian about evaluation. But some aspects of Christian faith and life would seem to make the Church a logical practitioner of evaluative procedures. First off, the Church has always seen itself as fellowship "speaking the truth in love." Historically, reformed traditions have thrived on appraisal and critique. Doctrinally, the Church, realizing its sin—and its forgiveness, has allowed "truth to walk out unarmed," because error need not be hidden from view. The contemporary Church is being called to renewal by many voices. And there is always the tremendous discrepancy between what ought to be, and what is.

These factors would seem to recommend evaluation (to use the sociological word) or judgment (to use the theological) as a vital and necessary dimension of Christian life.

Certainly evaluation is no new "reformation" in methodological clothing. But it may not be too heretical to observe that God, working through the sociologist, has given the Church ways of looking at reality, in order to help clear the way for faithful obedience.

For Church groups to pause, reverently and evaluatively, however simply, to ask "What?" and "Why?", may help us.

Dare the Church "speak the truth in love?" Can it muster the courage, the skill, the support among its members really to look at "what's going on?"

Postscript: Speaking of evaluation, your group has our permission to use this article as a guinea pig.

Pointing to Purdue NATIONAL MEETING

THE MAY-JUNE issue of *Today* provides an opportunity for all women to share in the preparation for the National Meeting at Purdue in June. A portion of the issue has been written by women of the Church, with the hope that all will unite in a fellowship of prayer during these preceding months. If copies of *Today* are not available in your church, or if you wish additional copies, this issue may be

ordered from the Periodical Order Department, Witherspoon Building, Philadelphia 7, Pa.: Single copy to one address, .20 each; 2-4 copies to one address, .15 each; 5-9 copies to one address, .12 each; 20 or more copies to one address, .10 each. Payment must accompany orders, and orders should be placed *immediately*, as there can be no reprinting of the issue.



Miss Olivera, left, with a Colombian family whose lives center on their church.



'Born yesterday'—Nurse Olivera shows Marta her new brother. A family friend looks on.

Introducing GABRIELA OLIVERA

One of ten Fraternal Workers Featured in Sponsoring Through Understanding by United Presbyterian Women.

MISS GABRIELA OLIVERA, a Chilean nurse, is the Latin American half of a team which conducts a medical program in Bucaramanga, Colombia, under the Christian Community Health Program. The other half of the team is Miss Betty Berryhill from Canada. Together, the two nurses are a symbol of inter-American church co-operation in the western hemisphere. In 1959 they took care of thirty-four maternity cases and 1,897 patient consultations.

Gabriela, a third generation Presbyterian, attended the Nursing School at the University of Chile, where she was the only Protestant. "But in Chile being a Protestant does not make one suffer for the faith." From 1950-1952 she studied hospital administration at Columbia University and nurse-midwifery at Maternity Center in New York City. For three years (1954-1957) she was a United Andean Indian Mission fraternal worker in Ecuador, trying to reach the Andean Indians in backward and isolated areas.

In July, 1960, Gabriela was a member of the Caravan of Concern which met in Barranquilla with a program of study and service. The team

included representatives from Mexico, Venezuela, Guatemala, and the United States. As the missionary nurse, Gabriela Olivera was in charge of the Caravan project of immunizing 150 children against diphtheria, tetanus, and whooping cough.

Her interests extend beyond nursing, however, to the whole program of the Church, particularly that of the young people and the women's organization.

To Gabriela, Public Health Education is basic to the medical program of the Church in Colombia. She frequently addresses women's groups and has a special talent for adapting her remarks to the understanding of the audience as she gives practical advice on healthful living, always with the thought of the body as the temple of the Holy Spirit in need of reverent and intelligent care.

Once when she was accused by opposition to evangelical mission of using a serum that made heretics of the people in Colombia, Gabriela exclaimed, "If only it were true—then how simple it would be to make Christians with a shot of serum. We'd have mass inoculations!"

Responsible

Home Missions IN THE



Recordings in their own dialect bring the Gospel to tribes in the Philippines.



Through the outreach of the Church in the Philippines illiterates are taught to read.



Waiting to attend a clinic, Manobos pass the time singing and listening to recorded evangelistic messages.

THE BILAAN HOME MISSIONS in the Philippines has sent a Bilaan missionary to open a new mission among a distant Bilaan tribe. On August 15, 1960, the Council of Bilaan Church Leaders voted to send Alberto Moranos of the Panangalan Church, one of the lay evangelists in the Bilaan Mission, to open a new work among an estimated 4,000 Bilaans scattered in the mountains east of Buluan Lake in Central Cotabato Province. An inspiring aspect of this new project is that it was conceived and is being carried out through local initiative. It is being supported by cash contributions from Christian Manobo Churches; housing and food are being provided by Ilocano Christians of Colombio, recently organized congregation near the newly found Bilaan tribe. The Bilaan churches have given proportionately more for the missionary outreach of the United Church of Christ in the Philippines than the average of the older, more seasoned churches.

How this tribe was found is an equally interesting story. A young boy had worked some years before with the Rev. and Mrs. William Olson, American fraternal workers in Midsayap, Cotabato. Mr. and Mrs. Olson have always been interested in tribal work. This year the lad, now employed as a guard on a cattle ranch near where the new work for Bilaans is being opened up, chanced to meet some of the heads of the tribe. He told them about the Bilaans of the Sarangani Bay area where the Bilaan Mission is at work bringing them to know the Lord Jesus as their Saviour, a story which he had heard from Mr. Olson. His listeners persuaded the boy to make the long trip to Midsayap to tell about their great desire to know Jesus.

In spite of the great and pressing need for more workers in their own field, the Council of Bilaan Church Leaders responded joyfully and gave one of its own sons to work among these new-found friends. Alberto's father said, "I need Sina (Alberto's Bilaan name) to help me sell

Philippines

by Lorenzo Genotiva

As told to
Stephen L. Smith



A young Philippine evangelist brings a message to a group of children from one of the churches.

my little copra (dried coconut meat) so that I will not be cheated by the merchants. But because he is needed to serve in the far away mountains, his mother and I are happy to let him go. I know Jesus will take care of my son there."

During his early school years when Alberto was living in the home of the Rev. and Mrs. Lorenzo Genotiva, he caught the vision of evangelism and was sent to the Ormoc Bible School. While there he was effectively used by the Holy

Spirit in the birth of a new congregation in a rural area of Leyte. Now his response to the call to take the Gospel to a remote Bilaan tribe, coupled with the willing co-operation of the Council of Bilaan Church leaders, his parents and supporting congregations, exemplifies the vitality of the missionary movement in the Philippines. Mission churches are from the very start sharing in the responsibility for home missions.

Capital Comments *by Helen Lineweaver*

AS THE NEW Democratic Administration takes form there are significant indications of "moderation" and a lack of militant partisanship in both its appointments and policies. The Cabinet contains two Republicans and most of the other members are not representative of extremist philosophies or strong Party ties. As this is written in late December, there has likewise been an encouraging lack of belligerence with respect to certain positions espoused during the campaign.

The tensions of the "cold war" dominate the problems facing the new Administration. Major issues in this area involve aid to underdeveloped countries, the serious deficit in the United States international balance of payments with its depressing effect on the United States dollar, the pressure to give nuclear arms to NATO, new economic alignments in Europe, United States

Director of the Washington office, Department of Church and Society, Board of Christian Education.

relations with our allies, and the serious political and financial crisis at the United Nations.

Facing these formidable problems in the international area, the new President and his Congressional leaders have indicated a hope for a "smooth start" as far as domestic affairs are concerned, by concentrating on matters thoroughly debated in the last session of Congress. These include medical care for the aged, aid to education, minimum wage liberalization, aid to depressed areas, and housing aid.

The Democrats have large majorities in both Houses of Congress, 65 to 35 in the Senate, and 262 to 175 in the House. The Administration's majority may prove to be synthetic, however, if the so-called conservative coalition of Southern Democrats and Republicans becomes operative.

Phoenix, prime minister in the cabinet formed in Savannakhet Monday after the National Assembly and the king had dissolved it, attacked under South Vietnam

GANG WARFARE ERUPTS ON EAST SIDE

... sharpest exchanges ... small-arms fire broke out ... near police headquarters in the center of the city. After one ... U.S. officials rejected a Viet charge that American military aid was being used to ... in Laotian ... and that Russia ... Hong Kong Le and his ...

EXPERTS PREDICT RAPID CHANGE IN CITIES

NEW AFRICAN NATIONS SEEK UN RECOGNITION

... ture ... fighting they ... rooted and the streets ... with empty shell casings and ... fragments. The portico of the ... foreign ministry was shattered.

Earlier reports on the fighting ... came from U.S. Embassy ...



The whole world is facing an encounter with crisis. Today the Church must not only be aware of crises, but must constantly become more deeply involved in helping to meet them. Only by using its total resources can the Church hope to act significantly. Two of these world crises have been in the forefront in the minds of those planning for the coming National Meeting of United Presbyterian Women.

They are: Youth in a Troubled World and the Emerging African Nations . . . chosen for exploration and consideration at the National Meeting.

How can we best prepare ourselves to participate intelligently in this important meeting?

1. Keep informed by reading daily newspapers, new books, current magazines, and by following documentary broadcasts.

2. Clip articles indicating Church ministry to youth living in a troubled world.

3. Clip articles relating to the changing face of Africa.

Every issue of CONCERN from now until the National Meeting will report on news and newly developing plans for Purdue.

Renew - or Subscribe to CONCERN NOW - Use Handy Subscription Blank on page 25

